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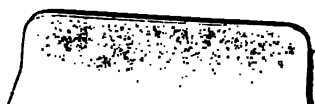
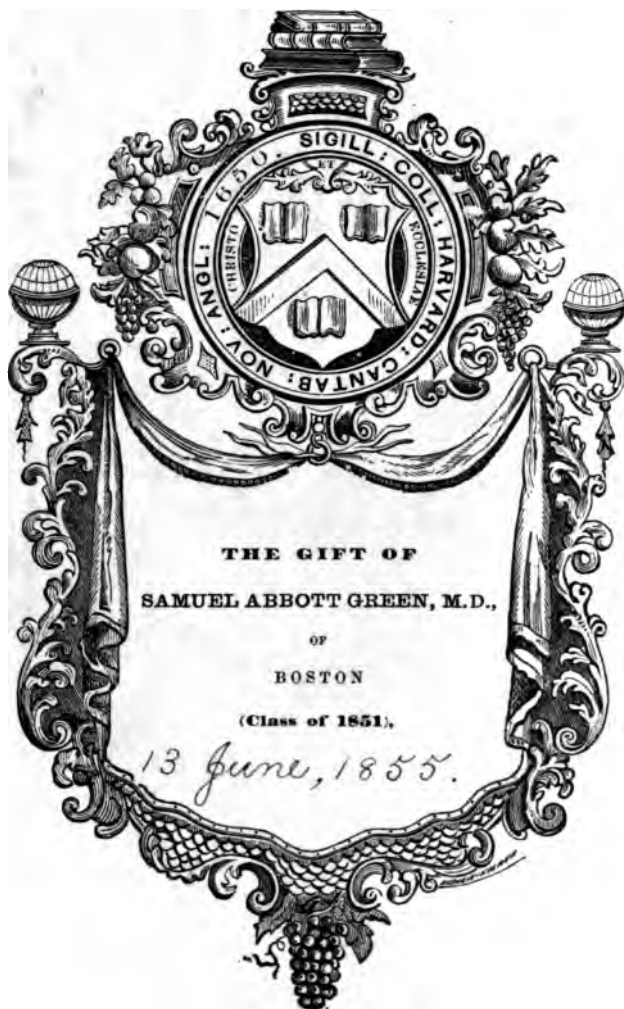
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Feb. Nov. 1872.



H I N T S

ON THE

REPRODUCTIVE ORGANS:

THEIR

Diseases, Causes, and Cure

ON

HYDROPATHIC PRINCIPLES

Corbin ^{BY}
JAMES C. JACKSON, M.D.

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The profession of physician is a responsible profession. Often it involves him who bears it in important confidences. To him come the strong and the weak, the high-minded and faint-hearted, the irresolute in virtue and the hardened sinner, asking counsel, seeking help. He must listen to their statements—some exhibiting great ignorance, some stamped with unmistakable folly, some ragged-edged from crime. He must keep their secrets. Let no man or woman become a physician who has not penetrated the Temple of Labor to the holiest of holies, who feels not at each day-dawn the waking of fresh inspiration, prompting to self-sacrifice, perhaps to toil without compensation, and to deeds of mercy sometimes unthankfully received. The doctor, to be equal to the wants of MAN, must go to his work as a wine-bibber to his banquet. He must have enthusiasm which no obstacles can chill, and which gives poise to his judgment and

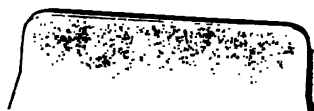
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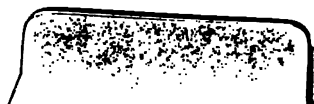
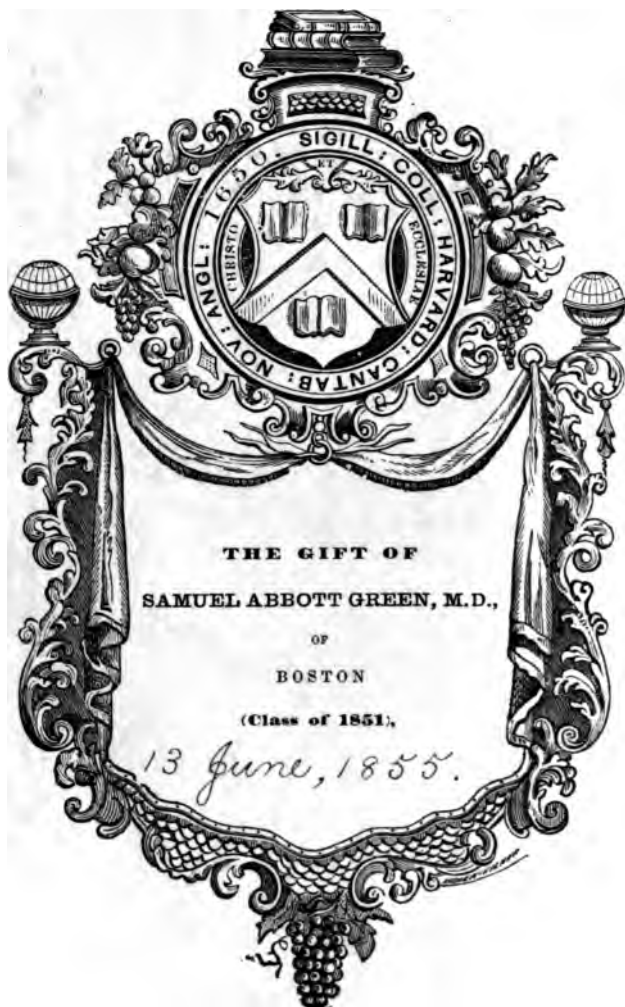
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THERE is a class of diseases to which the male sex is subject. Out of this class I wish to select one, and devote special attention to it. It is a disease which afflicts men of all grades in social life—as well those who are considered virtuous as those who are impure. Particularly desirous to reach those who suffer, plainness of speech becomes me. As a physician, it has been my lot to treat large numbers of cases, and to have extraordinary success in curing them by hydropathic treatment. The disease is popularly known as “NOCTURNAL EMISSIONS.” It results from weakness of the genital organs, takes place, for the most part, in the night, while the sufferer is asleep, and is therefore *involuntary*. It consists in spasmodic action of the organs of generation, and the consequent loss of *seminal fluid*. More than common opportunity has been given me for studying its nature and effects on those who are afflicted with it, as well as the comparative potency of the Drug and Water-Cure treatment in curing it. My right to speak may be inferred from my having cured, of seventy cases which I have treated in Glen Haven within the last year, all but two: these were incurable. All these cases had tried, more or less extensively, drug treatment, as it ranges from the “Lithontriptic” of Dr. Vaughn to the administration of the allopathic doctor. Besides, I have made over two hundred prescriptions for home treatment of this disease. How these have resulted I cannot say in an extended degree. It is not unlikely that many of them have received no benefit, for home is the last place to treat a disease of *this* kind. The disease of itself is obstinate. Those who suffer from it in most instances are extremely averse to have it known that they are afflicted with it, so that it makes it much more difficult to apply the appropriate means than in affections of a different character. Never-

theless, with these discouragements belonging to an effort at home, I have not felt myself at liberty to refuse advice; and to give it more intelligently than I can do by private letter, is one reason for presenting this work to the public.

The delicacy felt in alluding to disease of the organs of reproduction, is no evidence that the sufferer is a man of impure life; but it shows that in the general mind there is impurity, or great want of information. For, were men and women pure in thought and feeling, such difficulty, appropriately alluded to, would awaken no disgust, nor jar the most sensitive nerves. But men and women are *not* pure in thought and sentiment. Any unhealthy state of the sexual organs, therefore, in a man, if *known* to exist, the causes of which are *not* known, awakens in the common mind the suspicion of impurity of life. I wish to correct this notion; for, while it is true that illicit indulgence is a cause of this disease, it is also true that causes which in the eye of the most fastidious involve no moral obliquity, operate powerfully in its production. Of these causes, I proceed to speak in understandable language; for, as the disease makes itself understood, why should I, who aim at its subduction, fail to make myself understood? True, at first the disease utters mere whispers. The prospective victim feels its thrill running through his nerves as a harp feels the air vibrating its strings in a summer's eve. It is gentle, but not doubtful. No other nervous thrill is like it. Gradually the circulation, digestion, the secretions, and excretions of the body fall before its sapping and mining processes, and it takes possession of the physical man, to riot through his organism, as one would head a swell-mob in a city. There is additional reason for plainness of speech in the fact, that the treatment of this disease is through *secret* remedies. This gives those who treat it great opportunity to do injury to the patient, oftentimes dosing him with the most powerful poisons, and laying the foundation of disease which is incurable. They have the advantage of the patient, in case of maltreatment; for it is easy to give currency to the notion that he was suffering from his own imprudences: such is the false notion which is held as to the *cause* of the disease. To proclaim oneself *maltreated*, is to make one's shame public, as opinion goes; and the quacks and doctors who have *specific* remedies, have the matter all their own way. Their victims take their fate quite quietly. The usual fee of these doctors is from \$20 to \$250—always paid in advance—always returnable, in case the person is not cured. But while hundreds and thousands can be found who have tried these medicines without benefit, but not without injury, no man has been found who has ever received back his money. The pockets of these men are without bottom. A man's money once inside the entrance, sinks to a fathomless abyss.

Till the causes of the disease are better understood, nothing can be done in the way of prevention—not *much* in the way of cure. Under the most skillful management, when the ailment is of long standing, it will be found

obstinate, because it is one of its peculiarities to break down the mind as well as bodily vigor of the patient. In fact, in many instances it destroys the mind, while as yet there is left a good degree of muscular energy. As an animal, there is left to him, in some peculiar phases of the disease, a *quantum* of energy rather surprising. He may have impaired memory, and his power of association and of reflection have suffered well-nigh to idiocy, yet have left great strength. When this is the case, the matter of restoration may or may not be feasible. If he is curable, the process will be slow in proportion to the prostration of mental energy. The patient, in many cases, is unable to guide himself. He is vacillating, clinging to no plan or purpose but a little while. He is melancholic, despairing, and strongly tempted oftentimes to self-destruction. He has great aversion to the society of woman, taking pains, in some instances, not to conceal his dislike. He is cross, peevish, and ill-mannered. If married, he is quite likely to be jealous of his wife—sometimes forbidding her to receive the kindly courtesies offered usually to ladies from well-bred men. He will be occasionally seized with excessive morbid desires for sexual gratification, to be followed by the deepest disgust at thought of such intercourse. His life is spent under high exhilarations, or great depressions; fanned by breezes from heaven, or stifled by airs from hell.

The most prominent *causes* of the disease may be grouped under five heads. 1. Excessive sexual intercourse. 2. Solitary vice, or self-indulgence. 3. Gluttonous eating and sedentary life. 4. Hereditary transmission. 5. Drugs.

The first-named cause is the most powerful of the group. Those who have the disease brought on by it are, for the most part, married men. If allopathy had never done any thing else to deserve a halter and a hanging, the advice its advocates have given for the cure of this disease, would richly entitle it to execution. A married man brings it on by sexual gratification. His physician advises him to give himself up to additional gratifications. Does not the man, or, if not him, does not his system deserve hanging? One of the cases which I found incurable, was that of a man who brought on the disease by excess, and, on consultation with his family physician, was gravely told that medicine would not help him—that undoubtedly there was too great secretion of fluid, and that he could be cured only by yielding to the demand of his organism. He was a man who thought it his “duty to select a sensible and well-bred physician, to have the physician select the medicine, and not to care a pin” himself what it might be. He did so—took his physician’s prescription, and is physically damned.

Men who are not married have it induced mostly by other causes than sexual intercourse. There is good reason why married men should suffer the most from it. In the first place, in most persons the animal is very prominently developed. In many it is stronger than any quality of organ-

ization. Where it is, it subdues the higher faculties, and makes them do its bidding. In the second place, all the other propensities are hewers of wood to the procreative faculty. Alimentiveness, gratified to the full, excites the amative organ, and makes it fierce and overbearing. In the third place, the contracted culture which the moral sentiments have relative to the exercise of amativeness in the conjugal sphere, furnishes no restraint against excess; for they only check indulgence *illicitly* sought. As men and women are educated, as the state, the church, and medicine instruct them, CHASTITY consists in abstinence from indulgence of the sexual feelings where the parties are not husband and wife. The inference fairly deducible from this position is, that no *unchastity* is *possible* between husband and wife. This is a great mistake, and convicts those who make it of having understood but poorly the law of Nature and of God, as expounded in the human body and Divine revelation. The law of chastity takes cognizance of the relations of husband and wife in their intercourse as strictly as between parties not married. As Nature understands it, and as Christ interpreted it, unchastity can be exhibited as well in the conjugal embrace as out of it. Gross lewdness exists with husbands and wives. Not such as the state will punish or the church censure, but such as God punishes, and against which Nature pours out her plagues. I have long since learned, that the laws of the state, or the statutes of the church, are not necessarily transcripts of the laws of Nature or of God. And the narrow view of the law of purity, which is taken by the framers of those statutes, strengthens me in my conclusions. All that is needful to a man to insure full sweep to his lusts is to *marry*. The dams and breastworks which parental watchfulness had thrown around this husband (?) when a boy, the terrors of God's law which the church hung glittering over his youthful head, the frowns of public opinion, which, where they fall, scathe like lightning—all are withdrawn *now he is married, and so long as he keeps to his marriage vow*. What to these, which, with the unmarried, so strongly serve to keep them from overt licentiousness, is it that this married man commits lewdness, so long as it is with his *WIFE*? Conduct which, outside the connubial chamber, would stamp deep into him a red-hot brand, *in that chamber* is perfectly correct. Matrimony, after this philosophy, is more potent than alchemy. It transmutes more powerfully, for it changes the qualities of actions by mere transposition of the circumstances in which things are done. It can exalt gross licentiousness into Christ-like purity by putting it through the trouble of a ceremony. Now, I maintain that the law of chastity, as interpreted by Christ, is the law of chastity as entertained by Nature. It is always and everywhere binding on man and woman. The marriage law can neither suspend nor supersede it. What is Christ's law of purity, to which, with heartiest voice, Nature gives her assent? It is this: that man, married or *unmarried*, shall not look on woman or wife to *lust* after her. If he does, he commits adultery with her. The exposition of the statute by Jesus is comprehen-

sive. It covers the marriage relation; for, while it is *not* true that every woman is a *wife*, it is true that every wife is a woman. In forbidding lustful desires toward women, He included wives; and in specifying that *whosoever* did it committed adultery, He brought within the category, married as well as unmarried men. Sexual intercourse is *not necessarily* wrong, and therefore to desire it is not necessarily to lust. Christ, in interpreting the law, does not forbid the *desire*, nor yet the gratification of it. He only prohibits the *lustful* desire or gratification; and this is forbidden as truly to the husband and wife, as to the unmarried man and woman. What, then, *is* a lustful desire or lustful intercourse? It is having a desire for, or having intercourse merely for the *purpose* of having intercourse, instead of the object, to secure which the desire was implanted in man and woman. Whatever man and woman shall have sexual intercourse for such purpose only as the gratification of the sexual instinct, commit *adultery*. Adultery and adulterate are words springing from the same root, and signifying "change, or to change from one condition to another, but *worse* condition," or "to destroy the integrity," "sully the purity," etc. To have sexual intercourse, with a view to gratify the sexual instinct simply, is to become *a beast*, is to descend from the heights of *manhood* to the level of *brutehood*; to act from a motive purely animal, to *adulterate* oneself, or commit *adultery*. This interpretation of the law is philosophical, and brings the married couple where, if they degrade and defile themselves, they shall be amenable to the penalties of the law. And this view of the law is the only one that can check the prevalent lewdness of the marriage bed, that can save wives from early graves and husbands from withering old age while yet their years are green. Take the words of Christ and paraphrase them, and the correctness of this exposition is at once seen.

"But I say unto you, who so looketh on a *woman* to *lust* after her, hath committed adultery with her already in his heart." The paraphrase would be as follows: But I say unto you, who so looketh on a woman, desirous *only* to have *sexual* intercourse with her, hath by that desire become beastly—hath lost his uprightness, and sullied his purity. It may be pertinently asked, if such is *lustful* intercourse, what is *lawful* intercourse between the sexes? I reply, it is such intercourse as shall express from each to each unlimited confidence, high respect, and abounding love; as shall give polish to the man, making him more refined, and strength to the woman, making her more manly; as shall draw forth the higher qualities of the nature of each, which in the single state were not likely to be evolved. It is such intercourse as fits the parties for common enjoyment and a common struggle in life, knitting their souls together, and making them *one*; teaching them to look forward to the hour when the holy tie of husband and wife shall be made holier by the tie of father and mother. Under Christ's exposition of the law of purity, intercourse with one's wife is lustful or lawful, according to the motive that prompts to it. He who

seeks to cohabit with his *wife* because she is a woman—that is, because she is so constituted or organized as to be able to gratify him—commits a breach of the law, though he were sanctioned by a thousand ceremonies; while he who seeks sexual embrace with a woman because she is his wife—that is, because she is one whom he loves, honors, cherishes, and gives shelter to in his heart of hearts—nobly fulfills the law. On him shall no curse like that at the opening of this chapter fall. The love of his wife, and his love *for* his wife, shall guard him like ministering angels, teaching him high self-respect and subordination of his passions, making his spiritual instincts discriminative, and putting his bodily instincts into harmony with them. Thus shall the lower nature hold its subordinate place, and his nobler nature rule. When such is the relative position of soul and body, there is no sexual excess. On the other hand, when the marriage institution is used as a cover under which the sexual is to have full and unrestrained evolution, the delicate shadings which the Divine Artist gives to the spirit will fade, and grosser pencillings become visible. As punishment begins to work under the prostitution of one of the holiest social rights, there will appear more grossness in thought, taste, and feeling, less refinement in conversation, and discrimination in matters of morality. And when the disease matures, and the fruit of his doings is ready for the gathering, the most loathsome lecher is not more wretched than such married man. Jealousy takes possession of his heart toward his wife, distrust carries a high hand to his friends. He doubts the love of his children, and abhors society. His imagination is prurient, and lewd in the images it presents. His dreams are not sweet, innocent dreams, but lascivious, carrying him into the realms of debauchery, where he wastes his strength in the embraces of the foul in heart. He wakes—God, what a waking!—to find himself *defiled*. He would give the Indies, were they his, to have health of body and freshness of soul—to feel toward his wife that sweet affection, grown greener by the lapse of time, which only the pure in feeling and in thought possess—to have the conviction, that as TIME grizzled his head and enfeebled his step, the Immortal in him should expand into nobler proportions. Tell me, has not justice overtaken this man? Verily, it has. Into the marriage temple, whose rites, as ordained by God, are holy, he entered, and in its deep and mellow shades, where Love and Purity dwell, he wrought uncleanness with greediness. HE HAS HIS REWARD.

CHAPTER IV.

SELF-POLLUTION.

Prevalence of this Vice—Its Effects on the Imagination and the Morals—Deranges the entire System—Ignorance of Parents respecting their Children's Habits—Signs and Symptoms of the Practice—Erroneous Practices of Physicians—The Climacteric of Self-Defilement—Improper Teaching of Children—Parents should Teach their Children—Their Ignorance is their Ruin—Change of Feeling and Character at Puberty—Self-Pollution, Licentiousness, or pure Love—Ignorance of Truth not Bliss—Ignorant Curiosity of the Sexes often Fatal—Tell Children the Truth about themselves and each other—Reciprocal Power of the Sexes—The way to save Hot-blooded Youth—Each Sex should Teach and Mold the other—Train the Sexes together—Dietetic Causes of Self-Pollution—Unnatural Development of Youth—We have no YOUTHS—Cause of Premature Marriages—Unripe Parents produce miserable Fruit—Female Complaints fearfully prevalent—Deformed Children, and the Cause—Cause of Sterility—Mode of Curing Nocturnal Emissions—Diet and Exercise for Sexual Invalids.

UNDER this chapter I shall group together all the causes which I mentioned in the former chapter, as predisposing to or exciting the disease called "Nocturnal Emissions;" and, with the exception of *drugs*, I shall consider them somewhat miscellaneous, for want of full space to expand the argument on each separately.

Self-pollution, or masturbation, as it is called, is a strongly exciting cause of involuntary emissions, and is very prevalent among boys and young men. To some extent it prevails with bachelors and widowers. Its force over the vital energies is terrific, when viewed in the light of its prostrating influence. It kills the body, and ruins the soul for useful and manly purposes. It is not confined to males, though much more common among them than among women. It kills men quicker than women, other things being equal, for reasons which will readily appear obvious to the mind of every intelligent thinker. The act of generation, or of emitting the seminal fluid, is convulsive. It for the instant paralyzes the nervous system, overpowering the will, and, to a certain extent, impairing consciousness. It makes, precedent to the orgasm, the muscular system rigid as in the most powerful spasm, to be followed after the climax by great relaxation. It uses the imagination—unless accomplished through *conjugal* salute under vivid influences—to a high degree, and where it is performed solitarily, it makes drafts on it, so that lewd presentations are all it has power to present. Innocent, pure, sublime flights, the imagination of

the self-polluter knows not. He dwells everlastingly in the inner court of the sensual, approximating each day of his life more closely in character to the filthy deity at whose altar he worships. As a necessary consequence, the intellectual and the moral in him grow faint in their ministrations, and he loses his perception of right in all matters which require discrimination. He not unfrequently comes to habituate himself to gross falsehood, to engage in petty thefts, to hate with deadly hatred those who at some time of life he has respected highly and loved dearly; and for no other reason than that their purity of character is to him standing proof of his own degradation. It makes him voracious in appetite, though wasting in flesh, thus exhibiting the paradox of gluttonous eating and skeleton appearance. It creates a thirst for which water has no quenching power, and so sends him to the maddening alcoholic draught. It predisposes the organism to take on disease in numerous cases, where otherwise the body would resist successfully, and thus furnishes a clew to a class of ailments which perfectly confound the parents, and puzzle the physician who is not familiar with its results. Hundreds of parents spend hundreds of dollars in payment of physicians' bills, and receive no equivalent in the improvement of their sick sons, simply because their sons are self-polluters, and neither they nor the physicians know it. Look at the list, legitimately the product of this practice. Heat of the scalp; pain in the temples, generally neuralgic; early baldness, which, unless it is hereditarily transmitted, I regard as an unmistakable sign, for it affects both sexes alike; dull pain in the cerebellum; partial deafness, and blindness oftener and severer than deafness; catarrh in the back nasal passages; soreness of the throat; pain between the shoulders, darting through the lungs; consumption (caused by this and excessive married sexual intercourse more than by all other causes put together); palpitation of the heart; enlargement of the heart; dyspepsia, arising from inflammation of the mucous lining of the stomach, or from irritation of the organic nerves, attended with dull headache in the forehead above the eyes when this is the case; liver complaint; decay of the backbone; paralysis of the bladder; irritation of the urethra; enlargement of the prostate gland; impotence when awake, and priapism when asleep, with nocturnal emissions, and slow but fatal wasting of the flesh. Unite to these diseases of the body the morbid conditions of the soul which I have sketched; do you wonder that human beings *die*? Do you wonder that I speak? Does it surprise you that depravity exists, and that, while doctors keep silence and ministers remain profoundly ignorant, the redemptive means which the church and society use should be to a great extent a failure? But when one comes to add to the pressure which these diseases make on the vital energies, the medicaments which *the Faculty* use, it becomes more surprising that any sufferer lives. For heat of the scalp they will prescribe a cathartic; pain in the temples, blue pill; baldness, brandy and sweet oil, or some stimulating hair restorative; pain in the cerebellum, a blister; partial deafness and blindness, prussic

acid; catarrh, Dr. Hitchcock's snuff; soreness of the throat, lunar caustic on the inside and croton oil on the outside; pain between the shoulders, scarification and cupping; consumption, by the *regulars*, cod-liver oil and phosphate of lime; by the quacks, every thing, from Townsend's sarsaparilla to cherry pectoral; palpitation of the heart, the lancet; enlargement of the heart, usually not any thing; dyspepsia, gum guaiac and brandy; liver complaint, mercurial preparation of some sort; decay of the backbone, the actual cautery; paralysis of the bladder, Vaughn's lithontriptic; irritation of the urethra, injection of nitrate of silver, or solution of alum, or sulphate of zinc; enlargement of the prostate gland, "*our irritating plaster*;" impotence, the elixir of life; for nocturnal emissions, if the man is married, sexual intercourse; if *unmarried*, marriage as quickly as possible; and for wasting of the flesh, preparations of *iron*. Physicians of different schools act pretty much under like impressions in such cases. They divide these symptoms into separate diseases, and make administration accordingly. Many of them fail, and know not *why* they fail—evidently overlooking the fact that SOLITARY VICE, by using up the nervous force, leaves the different organs exposed to take on morbid action under an exciting cause, or excites to morbid action, so as directly to produce disease.

Nocturnal emissions are the climacteric of self-defilement. For one who practices masturbation, never reaches the highest morbid exercise of the generative function till he has so far become depraved that emissions take place involuntarily as well as by manifestations of the will combined with manipulations. Then he is perfect in degradation. The sublime heights of devilish fancy have been climbed, from whence he can look into the depth of ruin that awaits his descent. If it is any consolation to a young man to wear garlands red with his life's blood, that consolation is his, when from self-pollution he passes into that state where pollution takes place in spite of himself.

One of the prominent causes of self-pollution is improper teaching to children, and the want of proper instruction by parents. Hired men, such as mechanic apprentices, clerks in stores, laborers on a farm, oftentimes lead children astray. Hired girls often teach young girls the habit. But *the* cause, as far as the point of teaching is concerned, is the false delicacy or ignorance of parents. Few instruct their children in respect of the structure and use of the function of generation. Girls grow to womanhood as ignorant of this department of physiology as heathens are of the Gospel of Jesus. All school-books are expurgated of this portion of the science. Boys know more; but it is a knowledge which kills, for it is acquired under circumstances that deprave the heart, and bruise to death the germs of innocence. Now my theory is this: Boys and girls, as they arrive at an age when passion buds and swells under the increased activities of the reproductive organs, should be thoroughly instructed in a knowledge of the objects and functions of those organs. The knowledge should not

only be conveyed respecting their own sex, but especially of the opposite sex; and the instruction should be given by the opposite sex to the pupil. The father should teach his daughter, and the mother the son; and suggestively I offer these reasons.

No child should ever be kept in ignorance of the cause of a new emotion. The upheaving into notice of the existence of the amative feeling, is at times in both sexes sudden. It is like a flash of lightning in a clear sky. It produces great brain excitement. The blood pours through the heart like water through a broken dyke. The face is alternate with redness and paleness; the chest heaves; the child feels a glow of unaccountable fierceness, succeeded by a feeling of great languor; and with that dim, shadowy instinctiveness which attends the outbreak into activity of the sexual emotion, the boy or girl hides from the eyes of gazers as if a *crime* had been committed.

It is not unfrequent that such is the degree of local excitement from a determination of the blood to the organs of generation, that great irritation is set up. Nothing within the child's knowledge satisfies or allays it but rubbing of the parts. This changes the sensation soon from that of unpleasantness to pleasurable, and the result is, the child's ignorance is dispelled in a most unhappy way. When once virility has dawned, the wheels of life never go backward. The powers of the whole system for a while are made to answer to the clamor. Immediately the body puts on new airs; the bones of the boy knit together; the incipient beard shows itself on his face; his tastes assume new direction, and he seldom treats the opposite sex indiscriminately. He seeks dress, and in various ways proclaims that a coming manhood is only little way off in the shadows of life.

The girl, with her slim form, gawky gait, romping manners, seems like a new creature. Her boldness is gone; her *bust* swells; her limbs grow firm; her feet assume a broader base; her head is more erect; she withdraws—she cannot tell why—from the other sex, and lads are made to keep their distance. Yet, as with boys, so with girls—while indiscriminate attentions are disgusting, there is quite apt to spring up at this period attachment to some particular boy or girl, which not uncommonly gives trouble. Nature sets up a cry for help in these three-hours of hers; and what sort of parents are they who are deaf? In the case of both sexes, at this period, there is extreme impressibility. If an evil spirit, in the person of an associate, is permitted to sway influence over them, untold heart-suffering may be the consequence. Either they will be led to self-pollution, or to actual intercourse, or to the formation of attachments, often ending in “ENGAGEMENTS” and “pledges” to live for and love each other eternally. Where the thing assumes the form of love and attachment, it is oftener than otherwise laughed at by the parents, with a shrewd “guess that their son or daughter will get over it soon;” and sometimes a banter is set up against the boy and girl, by other members of the family, about their “flames.” This is all unwise. It is something above the

sphere of laughter or of banter, this unlocking the secret of life, this unfolding of the social want, this blossoming in youth of man and womanhood; and misdirection by parents is, in many instances, utter, irrevocable ruin to their children. For these engagements are the offspring of the *lower* nature. God's order of development shows this. First the physical, then the intellectual, then the moral in man. A child's body grows before his mind, and you quicken his intellect before you consecrate his heart to high purposes. It is not at all unlikely that a son or daughter may establish, under this high pressure, a connection involving great social disparity, and marked by entire unfitness. How justly God punishes such parents for their want of faithfulness to their children. Such is one of the suggestions I offer *why* fathers and mothers should not keep the knowledge of the reproductive system and its functions from children. Ignorance is not bliss. To anticipate a want, is to guard against its excess.

But another reason why children should be instructed grows out of their curiosity. A boy lives in this world not many years, as things go, without knowing that a girl is not like him. To know wherein this difference consists is a matter of great moment to him. He seeks to find it out. He goes to his parents, and they, instead of giving him an answer adapted to his capacity, envelop the thing in mystery. This is not right. A child needs plain statements. Here is a difference between him and a girl. God, the good and beautiful, made it, why should parents hesitate to explain it? Why send their son to the farm-yard or the stable, or their daughter to the kitchen, to learn one of Nature's differences? The solution *must* come. Fathers usually leave their boys to find it out as they may, and mothers set all sorts of machinery at work but that of intelligent instruction, to keep their children from contamination. It may be taken as a settled fact, that boys and girls *will* have this difference explained after a sort, and so parents never gain any thing by huggy-muggery. Curiosity is natural; unsatisfied, it is morbid in its exhibitions; hungry, it will peep through key-holes, listen through panels, see through windows, and climb over high walls; *well*-fed, no anaconda is more quiet. Plain, straight-forward answers to questions, are what children need. No question that a child can ask of his parents is *improper*, unless made so by the time or mode of asking it; and to give instruction on a point of so much importance to a child's future well-being, as is this of knowing how he is made, and in what way and for what purpose he is made differently from some other child, is to manifest, in the sublimest manner, the duties of a parent.

To do the most good by the instruction given, it is plain to me that it should be given by parents to their children of sex different to their own. Because this, in the exercise of *moral* influence of persons over each other, is the *order* of Nature. Men exercise more influence over women than women do. Women exercise more influence over men than men do. A man can induce a woman to true or false positions much more effectively *than one of her own sex*. Hundreds of instances are on record where

girls, and not only girls, but fully-developed women, under the presentation of motives from men, have committed indiscretions, or have accomplished great and noble actions, which no member of their own sex could have induced them to do. So, on the other hand, is it true, that men have been tempted by woman, in a way and to a degree, that no man could have accomplished. That is the history of the sex from Adam's day to this. And if it is true on the dark side of human life, it is not the less true on the opposite side. Very few men have accomplished much good in this world, who have not felt the controlling influence of woman. Mother, sister, friend, or wife has wrapped in the mantle of her own virtues, the man who, in his history, has lifted himself into notice. Separate men and women, and make societies of each—degeneracy ensues as a matter of consequence. By all, this is admitted to be true. A great complaint was made of the state of society in California a while since, and it was said the ill features presented were chiefly owing to the great disparity of the sexes. Men were there in great numbers, and women were few. If this was a natural result, and if it will *not* do to separate, socially, the sexes, placing each sex in an exclusive position, is it not proof demonstrative, that each sex acts more powerfully in the formation of a well-balanced character on the opposite sex than on its own? And if this is a natural order, does it not apply as well to parents and children as to those other relations which the sexes hold? I think it is true all round the circle of relationship. Whenever social conventionalities allow the sexes to consult their predilections, both the higher and the lower nature pair them by opposites. It is not from physical sexuality merely that men and women come together. Their intellects draw them in that direction, their souls urge them to the union. Of course the body or mind acts after its respective force. All I mean to say is, that the "higher law" in man and woman operates to the union of man and woman, rather than to the union of each sex by itself. This is true of girls and boys, women and men, daughters and fathers, sons and mothers. Young men with hot blood, undisciplined wills, and strong propensities, who can train them to grapple with life's duties and bear life's load courageously, but young women of noble endowments and high character? One might as well think of riding the wild ass of the desert as he would a cart-horse, as to think to bring the wild-oat sower to steadiness and manly bearing by influences emanating from his sex alone. But bring to bear on him the influence of women of refinement, of unmistakable riches of heart and intellect, and if any thing short of the grace of God can check him, such influence will. For the case is not on record where man has given his innermost soul-secrets to his fellow-man as he has to woman. Men have perilled kingdoms, murdered principles, dealt with crowns as if they were baubles, have forsaken fathers and brothers, political parties, posts of great influence, and the loftiest ambition, for the love of woman. The converse of this rule is true. Are not girls more careful of the rules of propriety, chaster in

speech, more averse to commit peccadilloes before young men than before their own sex? True men, are far better instructors of girls, and true women, of boys, than of those of their own sex respectively.

A father's counsel—if he is a father in the true sense of the word—is by a daughter prized more than a mother's, and a son will, if his mother is a mother, drink in her counsel and heed it, as a camel drinks water at a well in the desert.

As an additional preventive force against the crime of self-pollution, parents should take measures to have the sexes trained together. If so unfortunate as to have daughters and no sons, or sons and no daughters, this exception should be made to conform to the wants in the case. But in all cases where boys are chosen as the companions of girls, or girls as the companions of boys, great care should be taken to know their qualities. True, all children have *blood*, but all have not the same quality of blood. There is great force in the question of pedigree. It is by no means the parent's duty, because they would like to adopt a boy or girl, to take the raggedest child they can pick out of the poor-house; for traits of character are transmitted from fathers or mothers to children, and, like heat in iron, lie latent till the strokes of the hammer bring them to the surface. In the examination of a child who is to be *your* child, if you take him or her into your family, go back of the child itself and find out its antecedents, and if these suit you, take the boy or girl to live with your girls or boys, that they may have symmetrical development. An intelligent girl will operate in a group of boys like a balance-wheel to highly strung machinery.

But there are other causes of nocturnal emissions than this of self-pollution, and among them are gluttonous eating and drinking united to sedentary habits. The danger arising from excessive eating is less in the man of very active habits than in the man of sedentary life, and for this reason I speak of gluttony in connection with sedentariness. Activity of body uses up the powers, and so creates demand for new force. The muscular system is expended in severe exercise, and the system calls for new material out of which to make strength. That material is greatly furnished through food. He who eats largely will live longer if he is given to laborious effort, than he would were he to sit still, eat, and work with his brain. The practice, as usually adopted by parents, is bad. They feed their children largely and keep them confined. In addition to these, the kind of food that children eat is pernicious. Think of tea or coffee as drinks for children, making the brain numb only to be followed by fierceness, as a wild bull who is stunned by a blow is sure to be maddened when reaction comes. Think of pepper, allspice, cinnamon, cloves, mace, for condiments for young stomachs. Of tobacco, wine, cider, rum, as stimulants to keep the powers of life at play. Think of flesh-meats, of rich gravies, and stuffings, all vitiating the sense of taste, and gradually taking from it that nice *instinct* by which it discriminates, in a healthful condi-

tion, food which is congenial to life from that which is hurtful; and so paving the way for the predominance of appetite over the checks which the moral sense of man sets up against its wild and ruinous sway. All these varieties of food act stimulatingly. They serve the physical powers as guano serves vegetables. They bring them forward unduly, and force them to maturity out of season. By so doing, the period of youth is shortened, and ill-developed manhood results.

At this day the fact stands in bold relief as a commentary on the prevalent mode of education, that we have no *youths*. Our children are either boys and girls, or men and women. Many young men are full-grown at sixteen, and have beards at seventeen which need shaving—if shaving off the beard is the fashion. Many girls at the ages of sixteen and seventeen are loaded with the responsibilities of wives and mothers. These things are not accidental. There is a cause for their happening. It is not natural. Man was not made for the purpose of being the subject of passion; and these early marriages, in a majority of cases, grow out of that insubordination of the sexual feelings, which pushes the parties into hasty and ill-considered unions, and when these are impossible, into self-indulgence. Could parents see what God knows, their hearts would faint within them. But in many cases, where not even self-indulgence is committed, eating rich food and close confinement will bring on involuntary pollutions, and if continued, will defy all attempts at cure. The food of children should be simple in kind, not of great variety, nor concentrated, but nutritious. I prefer the vegetable diet greatly to the *mixed* diet. The tissue resulting from it is healthier, the body is better able to resist disease, and of course is less likely to be severely afflicted when disease attacks it. I have had abundant proof of this in the much lighter forms of diseases incident to childhood, which vegetable eaters have, than those who eat meats, and the articles generally supposed to be essential to make meat palatable.

Another form of inducing the disease specially alluded to, is that of *transmission*. Parents convey *their* diseases to their children in the act of begetting them. The day of safe denial of this fact has gone by. Intelligent men know this view to be true. If admitted, then what follows? Most certainly this, that exhaustion of the reproductive powers, by a long course of abuse of them, will transmit to the child, boy or girl, its own type of being. The mother with diseased organs, or the father with weakened genitals, will give to a child a *diathesis*, or predisposition to this disease. This is as true as that the child will, from the parent, inherit cancerous or consumptive diathesis. If a young man by self-indulgence destroys the vigor of his sexual system, and marries and begets children, those children will be less vigorous in their sexual system than though their father had been undepraved. And under any powerfully exciting cause, the system of reproduction will easily become involved. It is in this way that new diseases arise in a course of years unheard of in man's previous history. They are transmitted, and at length become general.

If a married man who, previous to marriage, had been pure, gives way to the amative feeling and weakens himself sexually, he will transmit to the child he begets a weakened reproductive system, which, if from no other cause, from mere sympathy with other organs that are diseased, such as the stomach, kidneys, bladder, etc., will take on disease, and nocturnal emissions may be the result. Such cases are by no means uncommon, and form good reason why a young man, thus afflicted, should *not* marry. So, also, of girls. Can one account for the very general existence of disease in the reproductive organs of females, except by taking into account the tendencies to disease of those organs? A woman now-a-days, if taken sick, is sure to have the uterine system involved. There must be a natural or constitutional predisposition to disease in that system. But nocturnal emissions, or self-pollution, is not the only disease which is the offspring of weakened sexual life. Scrofula, and consequent consumption, are its children. They claim parentage, under this view, most rightfully. Malformations, such as club-feet, double joints, shortened limbs, hair lips, are attributable to it. Children born blind are almost always the offspring of parents, one of whom was in feeble sexual health at the time the child was begotten. Besides this, such children are apt to be dwarfish, and usually lack vigor of mind. Sometimes they come into the world with malformation of the sexual organs, and often grow up to be unable to reproduce the species. At the door of parents who abuse their reproductive powers may be justly laid the *sterility* of females. I venture, in no case will be found a woman who lacks virility, whose parents were in good health and sexual vigor at the time they begot her. They transmitted to her their own impotency, and it fell on her, as all transmissions do, that are degenerative, with double power. They cursed her with a curse, for which there is no help—a curse which no tears of theirs or hers can wipe out, which no penance can transform into a blessing. They dried up the sources of her life by drying up their own; and in her is seen the exemplification of that judgment which God allows to fall on succeeding for the sins of preceding generations.

HYDROPATHIC TREATMENT.

The best argument I can offer against the use of *drugs*, in the treatment of this disease is, that all, or nearly all, who have submitted themselves to me, and have undergone a course of Water-Cure, had previously submitted to medicines administered by various physicians, with little or no benefit. If this proves any thing—that is, if by Water-Cure treatment they received benefit—it proves the superiority of water over drugs, as a curative agent. It would seem that one need not investigate very profoundly to become convinced of the inutility of drugs in a disease like this. Nocturnal emissions may arise, as I have said, from various causes, any of which, implicating seriously the nervous system, the digestion, or the secretions, may produce it. Thus, powerful cathartics, operating powerfully on the

lining membrane of the intestines, causing superabundant secretion of mucus, and followed by loss of tone of the membrane, may produce severe costiveness. By sympathy, the sexual organs take on the weakness of the intestine, and involuntary emission is the result.* So by powerful drugs, congestions may take place, which produce loss of nervous energy, and consequent loss of seminal fluid. The medicines that have been and are administered for the cure of spermatorrhea are numberless, and if homoeopathic remedies are left out of the list, are useless, and worse than useless.

The treatment which I have adopted for the disease, can be here sketched only; for different cases require different management, and oftentimes the difference lies in the appreciation of those nice shades, which, like a hair,

"Divide,

The north from northwest side,"

and need looking to, as essential in the right application of power. These can be only seen and known where the patient is under the immediate eye of the physician. Hence the remark in a former part of the pamphlet, that nocturnal emissions cannot be safely treated at home. The disease must be studied, and unless some one besides the sick man can be the student, it is useless; for one of the most important things with the sufferer is to place him where the responsibility of his management is off his shoulders, for a time, at least. Where this disease has been the main point of interest in a sick man's case, I have found the following treatment very successful, making a broad margin for difference of temperament, habits of life, medical administration, etc. Let me add, that I have succeeded better by baths of moderate temperature, long-continued, than by cold baths of less time. I know well, that in this I differ from practitioners for whose opinions I have high regard; but I have tried both applications, and my judgment has decided in favor of the *mild* treatment. Perhaps one reason why temperate baths have succeeded better, is, that my guests have been persons who have suffered somewhat as well by drugging as by the disease. Hence there is such condition of the system as makes the application of *cold* baths ill-judged.

On rising, half-bath, 80°, 2 minutes; then reduce to 72°, 1 minute, with plenty of hand-rubbing.

9½, A.M., sitz-bath, 80°, 20 minutes; 70°, 5 minutes.

1, P.M., sitz-bath, 80°, 10 minutes; 72°, 15 minutes.

7, P.M., foot-bath, 72°, 10 minutes.

From 10, A.M., I put on abdominal bandage till 6, P.M., taking it off at the 1 o'clock bath, and wearing it wet all round the body, or only in

* Where costiveness is an exciting cause of the emissions, as it often is, injections of tepid water up the rectum, sufficient to produce thorough evacuation of the intestine, before going to bed, will prove of great benefit. Priapism I have found to occur from lodgment of feces in the lower bowel oftener than from any other cause.

front, as the reactive energies of the patient permits; and the person leaving off at six, replaces the bandage at time of retiring, and wears it all night.* If the person complains of dullness of brain, or heat of scalp, or pain in the occipital region, I have him wear the head-cap all the time, night and day. Where costiveness is attendant on the disease, but not an exciting cause, I employ injections of 80° at 9, P.M., to *retain*—not exceeding in quantity a half a pint, and at 8½, A.M., to *pass away*. When seminal emissions are the *main* disease, I forego packing entirely, having satisfied myself of its inapplicability.

DIET.

Two things I absolutely prohibit—meat and milk. The former is too stimulating; the latter, it would seem, is specifically injurious. The food should be coarse and very spare. “Fullness of bread” is a great exciter of spermatorrhea. One may almost *starve*, and do better than on full meals. Meals should on no account be eaten after 3 o'clock, P.M.; for, unless the process of digestion has ceased when one goes to bed, he is much more likely to have emission during the night. Persons trying, by *home* treatment, to reach their cases, and cure themselves, will find what I state to be true. Physicians will find less difficulty in overcoming the disease if they heed this suggestion. I could philosophize as to the cause of this, but have no space

EXERCISE.

This should be ample. One must *work* after his ability, if he wishes to get well. No *drone* can get well. His disease will consume him. Emphatically is *effort* needed in this case; and if the patient is so far gone that he cannot rouse himself, some force external to him must be applied. To *mope*, is to *die*. The nervous system must have its tasks set it; and all that it is able to do *extra*, in any direction, it must have to do, to keep the *muscular system* in vigor.

The exercise should be violent under no circumstances, but easy, frequent, and fairly fatiguing—not exhaustive. There is not near the danger of an attack when one goes to bed tired by muscular exertion that there is when the nervous sensation predominates.

SLEEP should be had when it can be taken; but the person suffering should rise habitually early, and walk in the open air. He should do all to keep his imagination pure, and by all means, if he can, go to a good Water-Cure institution, and submit himself cheerfully to the restraints necessary to health.

* In almost every case which I have had to deal with, critical action, when exhibited, has shown itself either in ring-worm, or star-like eruptions over the abdomen, encircling the body, and rising from the “pubis” and “nates;” that is, from the lowest point of the trunk, front and rear, up as high as the pit of the stomach. They would secrete a thin fluid, quite offensive. On the appearance of the eruption, the patient would lengthen the *intervals* of the emission, and soon after feel better.

CHAPTER V

W O M A N.

Woman, and her Treatment—Dissimilarity of the Sexes—Erroneous Views respecting Man and Woman—What Woman should try to do—Her Rights Defined—The Salvation of Woman and the Race—Her Rights and her Needs—Her Power with Freedom—Her Capacity measures her Rights and Sphere—Woman's Character when properly Developed.

POETS have sung, priests have exhorted, and philosophers have speculated of woman. Since the world begun, she has been petted and praised, on the one hand, or treated with scorn, and trampled under foot on the other. To this day her social position is anomalous, no *well-defined* boundaries having been given to it. She lives by sufferance, and the goodwill of the body politic. What her sphere is, *she* does not understand, and men have less idea of it, as a general fact, than she has. Being she has, and also wants, and regulations have to be provided for her. She is wife to man, and mother to boy, yet legislators are greatly troubled to find out her "appropriate sphere."

In this day there are not a few who advocate her equality with man. I am not of that number. I do not consider her man's equal, because she is not *like* man. And things which are *unlike* are not equal.

To be equal to a thing is to be *like* a thing. Equality means "likeness, similarity, without difference or distinction; the same in moral qualities, etc." Man and woman are not alike. But it does not follow, from their unlikeness or dissimilarity, that either is inferior to the other. Woman is not necessarily man's inferior because necessarily she is different from him. I advocate not woman's equality with man, first, because it is not true; second, because to be like man would destroy her identity, and of course her womanhood. The effort to impress herself and man with the idea that between her sex and his the difference is unessential, and therefore the same arrangements will answer for both, has acted fatally. It has taught those who wield the influences of society, to establish relations for one sex only, presuming, that if they suited man, they *must be adapted to woman*, and that, for all purposes of practical benefit to her, Man sufficiently represents her, and so *her* position has always been, in the so-

cial scale, inferior to man's, growing very much out of the attempts to equalize it to *man's* position.

It is not very certain, in my own mind, that the women of the United States are qualified to understand their natural stand-point. It is doubtful whether they will thank one if he tells them the truth. Long oppressed, it has come to be quite agreeable to be told that they are man's *appendages*; that their highest development comes through *him* only; that under the shadow of his wing they find shelter and *protection*; that he is bound to labor for them; to consult his taste for their benefit; to make himself agreeable to them in society, and worship them as inferior only to God in those qualities that attract and secure admiration; and that for all these things on his part they are only asked to give him their *Love*.

Habituated to this nonsense from childhood, it so perverts the sensible and elevates the sensuous in them, that simple truth is quite likely to be unpalatable. But if truth ever has additional claim to utterance, it is in times of human nature's greatest degeneracy. When the better qualities of man and woman are in the ascendant, the preacher may take his repose. When folly leads wisdom, and silliness is the matron of common sense, it is quite time to speak. Let me then advise my countrywomen what to do—what I would try to do were I a woman.

I would advise them to cherish a *distinctiveness* from man, as springing out of their *nature*, and which, at all hazards, must be heeded and maintained. This distinctiveness should be so broad as to secure for them personality, identity, *self-ownership*. It should take effect in labor, to secure the *freedom* of *WOMANHOOD*. It should make them enthusiastic, by being unto them a commanding motive for exertion. By the fireside, by the altar, in the drawing-room, in social life, in the bridal chamber, in the nursery, in public places of resort; they should swell into its utmost natural proportions this distinctiveness. They should make as conspicuous as possible their *unlikeness* to man, for in so doing they give prominence to *womanhood*. They should make it absolutely impossible for man to philosophize correctly, to exhort edifyingly, to enter into society properly, to legislate with permanency, unless he proceeds on the recognition that woman, as well as man, has a soul, an organization, an entity not to be buried up in him, or in arrangements solely contemplating him. I would have them do this, because the differences between woman and man are *vital*—differences which God established, and which give to each sex an individuality without which its higher powers cannot receive appropriate culture, and without which the ends of existence cannot be answered. For, settle the comparative merits in the scale of life of man and woman as one may, the conclusion, if unfavorable to woman, militates not a whit against the truth of her personality. It still leaves her complete in herself, as much so as man is complete in himself. It affects not the argument, that to woman is given an *entirety*—a oneness—an ownership in her powers, to wield them freely, fully, and independently of external influ-

ences, because she is inferior to man. On the other hand, it strengthens the argument quite as much as though the conclusion were that woman is man's superior; for when it is settled that man and woman are not equal, that is, *unlike* each other, it is demonstrable, with mathematical exactness, that neither can represent the other. Each being a party in itself, must and can be rightfully represented through itself. This point once carried, woman is *saved*, and through her, with God's blessing, the *race* also is saved.

In the creation of institutions civil, domestic, political, or religious—in the making of arrangements, private or public—in the fashioning or shaping of means to secure high social benefits, she will be a high contracting party, having immense interests involved, and therefore entitled to distinct utterance. Hers is a nature which needs development, and therefore has a *right* to development; for *her* rights, like man's, shoot from her nature and its "*needs*."

From the crying child in the nursery, to the prayer-circle in the sanctuary; from the ballot-box to the "commission" to adjust national differences, what is there that *free* womanhood would not need to remodel? Society, in its higher and lower states—in its less comprehensive and broader aspects—in its venial and its vital efforts, has conducted itself unkindly to her. Give her personality, and she will have "*nationality*." In other phrase, give to woman distinct character, and she will exert a *powerful* influence in molding and consolidating the institutions of a *PEOPLE*. To a certain extent she does it now—wearing, as she does, clogs on her feet, and having padlocked lips. But, unshackled, free and independent, her sway would be much wiser and more genial than at present.

In the reorganization of society on the basis of free womanhood, or the right of woman to herself, in my judgment it would be of little consequence whether *her* sphere of activity and man's prove to be identical. The sphere of woman is yet to be defined.

What she is by nature fitted to do, what is proper for her to do, what her range of capacity is, she or man at present knows not. Great changes in matter evolve new elements. So changes, such as that from a fettered to a free position, might bring to light powers in woman of which the world little dreams. Whether, in a state of society that should acknowledge her completeness and wholeness of character, she would take rank below men or above angels, cannot from her present position be safely inferred. Two things are certain however: that man, with his present estimate of her, and present relations to her, can with no propriety undertake to define what her sphere should be; and that woman cannot define it till she is free. Man cannot define it, because, as a *general* fact, in his relations to her, he is grossly selfish, and Selfishness is blind. It has no inspiration. It cannot penetrate the future. It whirls everlastingly in a small circle, narrowing rather than widening its periphery. It has none of the celestial force by which *destiny* is read. As *MAN* is, he thinks and feels *unlike*

woman, and his interference is proportioned to his *misunderstanding* of her. Thus educated, how can he sound the springs of woman's nature or drink at the fountain-head of her life. His esteem for woman, and regard for her rights, must be greatly increased before his notions of what is or what is not her proper sphere, will be entitled to serious consideration. As to her decision of the place which she ought and of right should hold, in my opinion it depends materially whether the decision is rendered by her as a free moral agent, whose powers have been appropriately cultivated.

This question of sphericity belongs to the province of *instinct*, and not to a dwarfed, ill-educated, contracted moral sense, which is frightened so easily at the idea of doing wrong that it foregoes all effort to do right, and so sinks into that hopeless and helpless passivity that makes woman, all-in-all, the weakest creature whom God desires to save. Give her *freedom* long enough to eradicate old habits, and to plant and rear a new growth of notions, ideas, emotions, and sensations, and the world will see her deadened spiritual instincts revive, and guide her to a sphere of action which shall quicken in her all that man should prize in woman. She will have character then, and be honored by man for having it. She will be less effeminate, but not less feminine. She will secure at his hands respect and purer love. As his mother, wife, sister, daughter, friend, or companion, the influence she reflects on him will invigorate him. She will make him feel ashamed of the weakness he has shown in securing to himself by *law* exclusive privileges. She will teach him that she can do without him as well as he can do without her; that society will suffer as much from undertaking to progress without *her*, as she will suffer from want of protection at its hands; that the law that is enacted without her concurrence will lack a vital element that will strip it of its strength, quite as much as she will be deprived of vigor from having no voice in its enactment. In the domestic circle she will no longer be a married woman simply, whose business is to rise early and retire late, work hard to acquire wealth, and forego all culture of the mind and heart; whose duty is to bear children, but who lacks the qualifications to give them gentle and polished rearing. She will no longer be the woman doomed by law and custom to bear abuse, neglect, infidelity, and foul wrong without complaint, lest the marriage rite should suffer at her hands. Her condition of passive endurance of the evils, which, like cancerous growth, eat out her life, will give way to practical exertion for their overthrow. Then will have dawned the hour in her day of redemption, when "the lions will write history." Then she will be physically beautiful, as she will richly deserve to be; and the ailments and diseases which now curse her and send her often to an early grave, will be greatly diminished, for she will understand the laws of her physical being, and honor them—know her rights, and maintain them.

CHAPTER VI.

WOMAN, AND HER DISEASES.

Woman's Influence on the Embryo—Development of Sexuality in Girls—Symptoms and Manifestation of Puberty—Bad Habits taught to Girls—How to Restrain Sexual Impulses in Girls—Signs of Scrofula—Chlorosis, or Green Sickness—Amenorrhœa, or Suppressed Menstruation—Remedy for Menstrual Irregularity—Facts of Water-Cure Practice—Dysmenorrhœa, or Painful Menstruation—Proper and Improper Remedies—Diseased Uterus and its Symptoms—Quackery in this Disease—Counter Irritants—Piles—Bronchitis—Water Treatment for Dysmenorrhœa—Menorrhagia, or Profuse Menstruation—Symptoms and True Mode of Treatment—Prolapsus Uteri—Disease of the Bladder: a Fact—Causes of Prolapsus Uteri—Child-Bearing—Some Women Unfit for Mothers—Pregnancy—A Peculiar Case of Pregnancy—Frequency of Maternity—Cutting, but necessary Truth.

From what has been said in the foregoing chapter, the reader will readily infer, that in my opinion, *woman*, to fill a true sphere, must have not only perfect freedom of thought and moral activity, but a greatly enlarged circle of physical action. If the old saying, that "a sound mind is to be found in a sound body" only, has philosophy in it, it is eminently applicable to woman. From the relations which she holds to the *race*, this must be so. Her sexual nature is much more active and much more impressible than man's. During the period of its activity it sways the human nature in her more completely than the sexualism of man does his human nature. The reason is obvious *why* it should. She has to live for, care for, provide for the being of another out of her own being. Between her and the Creative Force—God—the intimacy is necessarily greater than between man and that Force. Man performs, in the introduction of a new being to earth, a specific act, and his influence is ended. In that act there *may* enter none of the elements that separate him in his characteristics from the brute. He may act as irrationally as the brute. What agency he exercises may be hardly worth the name, it may not rise above the range of instrumentality, and affect the character of the new being, no more than the same act in a lower animal. But this is not so with woman. She necessarily, in what she does to give a new manifestation to the principle of *LIFE*, intertwines her own life with that of the child. Her blood is its blood, her nutrition is its nutrition, her soul is its soul. Its quickenings within her she feels as though they were the sources of her life in motion.

Its pangs of suffering after birth are all lived over by her. Before its first cry she carries it for long months under her heart, and after its eyes open on a new world, for a period she pillows it on her bosom. No father can do these as can a mother. Nature has not given him the gift. How important to her, then, is a sound body, and with what effort should every female set at work to understand her peculiarities, and the *diseases* which are peculiar to her. These are mostly operative while her sexual nature is in active exercise. From birth to puberty, and from the cessation of child-bearing to the close of life, the diseases of females and males are marked by no dissimilarity worthy of note.

The *development* of sexuality in girls commences usually somewhere between the thirteenth and fifteenth year. As I have said elsewhere in this work, it is sometimes very sudden in its manifestations, exhibiting in certain cases no special excitement of the genital organs, but great excitement of the brain and the cerebro-spinal system. In other cases no special excitement of those organs, but great disturbance of the system of organic nerves, and in other cases great excitement of the organs themselves. Thus one girl will have the headache badly, and be very nervous; another will have little or no headache, but sickness at the stomach, and great irritability of the skin; a third will have the whole excitement concentrated in the organs of generation. In all these cases Nature acts wisely. She labors to put the load on that part of the system the ablest to carry it; but she by no means relieves the parent from obligation kindly and judiciously to assist her. If the girl is healthy, she will be less likely to suffer from disturbance in any direction than though she was in ill-health. However, a girl healthy and of full habit will usually have great sexual excitement at the commencement of her puberty. So, also, will girls whose bodies are very scrofulous. In both cases they are liable to be taught by persons older than themselves, of their own sex, that the excitement is not morbid, that it is what all girls have, and that the appropriate appliance is manipulation, or hand-rubbing of the parts. Parents, at such periods, should be very watchful, and if any unnatural state of the system is exhibited, the girl should be placed on *low* diet, such as water-gruel, stewed fruits, and coarse foods. She should take a general bath in the morning, at about 80 degrees, a sitz-bath of the same, or nearly the same temperature, at about 10 A. M., lasting for 20 minutes; a wet-linen bandage about the abdomen, covered with a dry cotton, and a foot-bath at evening, the temperature ranging from 80 to 100 degrees, as the difficulty of establishing the "*flow*" may be less or more.* The bowels should be kept open by injections of water at about 75 to 80 degrees; and at night, when the child retires, besides the abdominal bandage, let cloths, wet in

* No bath of the feet should ever be taken *warm* or *hot*, without dipping them into cold water immediately on taking them out of the bath. A single immersion is sufficient, followed by brisk towel and hand rubbing.

water, about 72 degrees, be applied for an hour, changing them as often as they get warm.

It is a remarkable fact, that scrofulous girls are greatly predisposed to excitement of the sexual organs. The majority of women who fall victims to their passions as prostitutes, or self-abusers, or by excessive sexual gratification with their husbands, come within the category of those two specifications above named. They are originally of the class full of health, and with a preponderance of animal spirits, or they are of the scrofulous class. The latter class furnishes the greater number. Scrofula shows itself under two varieties. When a girl has dark skin, hair black as a raven's wing, yet a little coarse, eyes black as a gipsy's, yet large and languid, occasionally, under excitement, glowing like a furnace at red heat, but usually wearing a dreamy cast, precocious in intellect and bodily growth, indisposed to bodily labor, yet devouring books—such girl is scrofulous. When, also, a girl has light hair, great, blue eyes, light, thin skin, large head, small neck, taper fingers, small feet, very intelligent, and maturing very early—such girl is also scrofulous. From these two classes spring our women of genius, whose talent and tact are so admirable; from them arise our *consumptive* material, and from their ranks are taken those unfortunates who trust my own sex with blind confidingness, only to wake and find that men can be villains.

At the period when the menstrual function should take on activity, girls answering to the descriptions given above, are likely to have not only morbid feelings but disease of the general system, or of local organs; and as, for the most part, the derangements which unmarried and married females suffer, are marked by strong points of resemblance, I shall take them in order as far as the limits of this work will allow.

CHLOROSIS.

This disease, in common language, is called the "green sickness." It usually shows itself in females of a delicate and highly susceptible organization. It sometimes precedes the time of menstruation, but is not uncommonly exhibited in females who have had the monthly *flow* established. The majority of cases are girls of scrofulous parentage, and the treatment should be constitutional. Evidently the disease originates in the nutritive system. Digestion and assimilation are imperfect, and the blood is defective in red globules. The first indications are loss of appetite for healthful food, and great desire for indigestible substances, such as chalk, burnt shells, slate pencils, lime, mortar, pickles which are very salt, or very sour, etc., etc. The skin becomes sallow, the eyes have leaden patches under them—a thousand-and-one ailments, scarcely describable, are haunting the sufferer. No mother need mistake the difficulty, certainly no physician need be at loss what the nature of the difficulty is. There is a general impression, and it is found to some extent among medical men, that the

disease is caused by deranged menstruation. I do not think so. The latter is usually the product of the former. Green sickness causes the cessation or suppression of the flux; that is, the innutrition of the system renders the flux impossible by reason that all the blood is wanted, and no waste can be afforded. The treatment I should suggest is, abstinence of all medicine, as it is generally found of questionable benefit; a removal into the country, if one lives in a city; diet which should be nutritious, yet simple; a life in the open air, with plenty of exercise; great regularity of habit in *all* things, and judicious application of water. All confinement to study should be foregone, and the lightest and easiest tasks put on the child in the way of intellectual labor. Books are very injurious, especially books of fiction, and these, with their usually high-wrought sentimentalism, are all for which there is a taste. If a course like this, steadily followed for a period sufficient to make the constitution gather up its powers, results not in restoration, the parents may be certain that drugs will not do it. Chlorosis occurs sometimes in boys, and *sometimes* with females who are regular in their monthly periods. Hence there is a difference between the disease and another which medical writers term

AMENORRHEA.

By this term is meant retention of the menses or their suppression. The former is usually owing to some defect in the organization of the parts, and falls within the province of the surgeon. The latter, suppression, is attributable to various causes, but is usually not as dangerous as most women imagine. When it arises from sudden change or check of the secretions—as by taking cold—it is worthy of notice and attention. But the general habit among females of resorting to vegetable infusions or decoctions, or to *patent* medicines, or the prescription of the drug doctor, is unwise. By so doing, a very simple difficulty is greatly complicated, and in many instances made chronic. If the check has evidently arisen from exposure to cold, a pack of a few days in succession, with a good *half-bath*, at 80°, for four or five minutes, and standing with the feet in warm water, while being wiped and rubbed, and a dash of the half-bath water over the feet on taking them out of the warm water, will be of essential service. Add to this low diet, living quite sparingly, plenty of exercise in the open air, and injections to keep the bowels open, the water for the injection being 80°, and the system will rally in a little while. But if suppression has come on in consequence of disease in some other part of the system, it involves the *nutritive* system, and so of course must exist while innutrition exists. The remedy is plain: bring up the nervous energies so that digestion will be more perfect and secretion more healthful, and the *flux* will appear as soon as nature can spare the blood. In the temperate latitudes, the period during which women usually menstruate lies between the thirteenth and forty-fifth year; but during this period the menses are

not absolutely necessary to health. Some women never menstruate. About the time when usually in girls the catamenia or flux is established, they have great excitement of the system; but nature, failing to institute the process fairly, soon accommodates the system to the necessities of the case, and such women enjoy very good health. They exist on the same principle that women live and grow fleshy who have entered on a "*change of life*."

With the great range of lawlessness now exhibited by woman, as many, perhaps, suffer from being subject to the menstrual flow as from its suppression. Whatever may be the design of Nature in affixing it to woman, it is certain in my own mind, that its temporary or total suppression does not involve consequences by any means to be dreaded so terribly as doctors and elderly women assert. At any rate, in ninety cases in a hundred, a mother who keeps up with the times in Water-Cure intelligence, can reproduce the menses, by whatsoever means they have been checked, if she will let drugs and "teas" alone, and apply baths judiciously and vigorously. While at Glen Haven it is the practice to forego pretty much the treatment during the catamenial period, I am frank to say, that Mrs Jackson suspends it more from the consideration that, to continue it, creates in the mind of the patient great uneasiness and fear, and sometimes dissatisfaction and loss of confidence in our skill, than from any conviction of the impropriety or unadaptation of baths to the body at that period, for the treatment, as our observation has enabled us to conclude, produces in different cases different effects. In some ladies who visit us, and have been suffering from suppression, the application of baths—as we administer them—produces almost immediately a recurrence of the habit. I have before me now a letter from a gentleman, residing in the state of New York, asking advice relative to his daughter. As their condition forbade his putting her under my immediate supervision, I prescribed for her the Water-Cure at home. The following is the correspondence on his part:

"January 15th, 1852.

"DOCTOR JACKSON: DEAR SIR,—I wish to consult you in relation to the case of my daughter. Her difficulty is suppressed menses, which have continued five months, and without any apparent cause, as she had not taken a cold, but has been well and hearty during all this time. She is twenty years old. We feel uneasiness on her account, as we lost our eldest daughter from a disease said to have grown out of the same cause. Please write me what you think. Yours, etc."

I made a prescription as he wished, and, on March 27th, I received the following letter from him:

"DEAR SIR,—I wrote you some time since in relation to my daughter. You were kind enough to answer me, giving directions in her case. I thought you would like to know the result, so I give you the statement. At the time she received your prescription, she had procured a *new lot of pills* from one of our regulars; and as it seemed a pity to lose the pills, she used them up, with no benefit. Having no thermometer at the time, she did not commence your treatment till three weeks since, and in two weeks she had a regular flow.

"We desire to express our gratitude to you for this result, and shall, as far as our influence goes, give to the Water-Cure the credit of having done in two weeks what Allopathy failed to do in five months."

I have quoted this case to illustrate the point that the water-treatment tends to restore this function quite as powerfully as it is supposed to operate its suppression. But it may be asked of me, "Does not the water-treatment suspend the menstrual flow entirely in some cases?" Most certainly; but not more certainly than it causes the flow when it has been checked. It works both ways, and *admirably* in both ways, and shows its adaptability to the human constitution. In a case like that of the gentleman's daughter, the secretory or excretory functions, or both, were at fault. The girl's digestive functions were performed satisfactorily. Had she taken much more medicine, so as to have deranged digestion; or had she remained in the state of derangement of secretion or excretion sufficient length of time to have had digestion take on morbid action from *sympathy*, she would have lost flesh, grown sallow, and perhaps have had the dropsy, and died. All that was necessary to restore her menses was, to give aid to the functions of secretion and excretion, and that was accomplished in two weeks, and the girl was past all liability to die from the *cause* which at that period created anxiety in the minds of her parents.

Under the water-treatment, suppression might arise from an invigoration of the nutritive powers. It is not uncommon for *cadaverous* females to have the menstrual secretion *profusely*. It needs not much learning to understand that persons cannot have healthy flesh with impaired nutrition. Suppose, then, that a female enters a Water-Cure as a patient, with these as prominent symptoms: Nervous headache, palpitation of the heart, dyspepsia of long standing; costiveness; painful urination; painful, or painless, but profuse menstruation; cold hands and feet; voracious appetite, yet very thin in flesh; and after a few weeks her headache is less, heart beats better, stomach is more quiet, and disposes of food better, hands and feet warmer, urination less painful—what does it all argue, but that her general health is improving? Carry on this improvement till the nutritive system digests and disposes of what she eats, and there is set up through the whole organism the appropriative power. More blood is made, but it cannot be sent out of the waste-gate, for it is wanted to make muscle, and bone, and membrane, and nerve, and *fat*; and it goes under the new dispensation, where it is wanted. No more menstruation takes place till thorough recovery follows, and an equilibrium of force reigns; then it comes back genially and naturally, without pain. Thus, cases often arise in Water-Cures, where the ladies whose *courses* are suspended, take fright, while the doctor rejoices in this increased evidence which the suppression furnishes of returning health. However, this result ensues oftener in other forms of uterine affection than in cases of *common* menstruation.

DYSMENORRHEA.

This term means PAINFUL MENSTRUATION. It arises from a variety of causes, and is admitted by the old-school doctors difficult to cure. In fact, it defies them, and they have no remedy but the palliative. Dunglison recommends marriage, pregnancy, change of air, and the liberal use of narcotics. He says that it arises from sub-inflammation of the interior of the uterus. That it does sometimes occur from that cause, is probable, but it oftener, by far, arises from inflammation of the neck of that organ. Mothers often lay the foundation of the disease by their foolish "tinkering" with the reproductive system. At the time when the catamenia first appear in a girl, the effort is only partially successful. The periods will alternate, now appearing monthly, then bi-monthly. All this is well, and Nature knows it, but mothers and silly doctors do not.

So the artificial auxiliaries, in the shape of emmenagogues, such as black *hellebore*, *savin*, *madder*, *spurred rye*, etc., are poured down in pints of decoction. If these act specifically, they as often as otherwise induce undue determination of blood to the uterus, and so inflame its body or its neck, and render the future life of the girl wretched. A far better course would be to give to a girl all possible vigor previous to the arrival of the period for the establishment of this function, and then to wait patiently for the powers of the system to conform to this new demand. When the disease is not clearly constitutional, it is attributable to inflammation of the neck of the womb, which is caused by general bad habit of body, by excessive sexual intercourse, by wearing of pessaries for the cure of prolapsus, by the application of powerful caustics to the inner lining membrane of the neck or body of the organ, and by bad management in pregnancy and childbirth. The mode of treatment adopted by myself and wife is, as far as habits are concerned, complete conformity to healthful regulations, diet, as the case needs, great effort by various baths to give the skin increased activity, for it is in such cases usually deadened, toning up of the digestive organs by baths and bandages, injections vaginal and rectal, rest, sleep, and appropriate exercise.

Girls with scrofulous habits are apt, under ill-training or medical treatment, to develop tubercles in or on the neck or body of the uterus, and so by sympathetic force to involve the stomach, liver, and lungs. Where tubercles have formed, softened, and broken, there issues from the mouth of it a dark yellow *pus* that at times is very fetid. In such case, the person will almost always suffer from pain in the right side, from tenderness of stomach under external pressure in its pit, from tenderness of the spine in the small of the back, and pain on the right side of the back-bone, opposite the liver. Tubercles of the uterus constitute a very different disease from simple inflammation of its inner lining. Even though that inflammation is *chronic*, the discharge is widely different in appearance.

The administration of medicines to act specifically on a diseased uterus,

through the circulation, that is, by being taken into the stomach, and through the blood carried to the part, is mostly given up by the old-school of doctors. That field is left to the homeopaths. The allopathic faculty have taken to the *counter-irritating system*, or the application of irritating substances, in powders or solutions, to the diseased parts; and under this regime they claim greatly beneficial effects. Let me sketch the process. A lady applies to a physician for help. She has cold feet, tremulous knees, shooting pains on the inside of the limbs, from the hips to the soles of the feet, with great tenderness of the bottoms of the feet, painful urination, attended with scalding sensation, costive, very severe pain at time of menstruation, accompanied with unpleasant feeling of weight in the pelvis, and attended daily with slight fever and chill; appetite poor, countenance downcast, headache on the crown, pain between the shoulders, stricture of the lungs, furred tongue, and fingers bloodless and numb on waking up in the morning. He subjects her to an examination of the uterus. He finds the neck swollen, and from its mouth a purulent discharge is slowly issuing. He tells her she has *prolapsus*, or, if he *knows too much for that*, he tells her that she has inflammation of the uterus, and proposes the application of a counter-irritant. So she submits. He pulverizes nitrate of silver, puts it into the tube of a syringe, affixes to the tube an air-pump, pushes the tube through the orifice of the womb, and blows into it the powder. If the *powder* will *not* do, he will inject a *solution* of caustic; or, if he thinks the neck is alone involved in its inner lining, he will insert the stick itself, letting it remain as he may deem needful.

In many instances after what *he* terms and perhaps *she* terms a *cure*, he cures her. He stops the discharge, and though she carries about with her many of the old difficulties, he tells her that they will all gradually disappear, and she will be well. But the woman is *not* cured; and though the doctor has as many titles to his name from various colleges as Napoleon gave to some of his marshals, in the eye of NATURE he is a thorough QUACK; and were not his whole method of treatment unnatural, and therefore *empirical*, he would *see* that he had but *acted* quackishly. What has he done? Simply and solely what counter-irritation does in almost all cases—he has metastasized the disease; that is, driven it from the uterus to the liver, or the lungs, or the stomach, or the rectum, or the bladder, or the kidneys, or the legs, or the throat. If the man did *intelligently* what he does, he would deserve to be cashiered.

I have seen enough and have had enough to do with *cures* of this sort, to make any man of sensibility indignant, and to lead him earnestly to beseech his countrywomen not to commit themselves into the hands of men or women whose skill lies in "*burning out*" disease. In many instances so active is the inflammation, that all discharge from the uterus ceases for a month, when suddenly it will pour out matter in great quantities, evidently indicating extensive and deep sloughing. Such woman, if not

made worse by transfer of the disease to some other organ, is, in all probability, made *sterile*. The science of this process is equalled only by an "Indian quack" in Onondaga county, New York, who represented himself as "all-powerful in the cure of burns, scalds, etc." Being called on one day by a man who had an indolent ulcer, he declared himself incompetent to treat it unless the man would submit to a severe process. The patient declared himself ready, so the quack thrust into it a hot iron, and then, with exultation exclaimed, "What it *was* I did not know, so could not cure it; *now it is* a burn I can manage it." In a majority of cases treated by *caustics*, metastasis, or change of location of disease takes place, and this is called a *cure*. I have had to do with not less than twenty cases of *bronchitis* treated by lunar caustic wash, and "*cured*," which resulted in *dyspepsia* and *piles*. I have treated ten cases of piles "*cured*" by powerful ointments, which resulted in affections of the lungs. I have treated four cases of inflammation of the neck of the uterus "*cured*" by application of lunar caustic, which resulted in piles; five cases of leucorrhœa "*cured*" by wash of nitrate of silver,* which were followed by rapid consumption. One case of inflammation of the lining membrane of the cavity of the body of the uterus "*cured*" by injections of nitrate of silver, and resulting immediately in cancer of the left breast. One case of bronchitis "*cured*" by caustic wash, and resulting in permanent partial deafness. One case of uterine disease "*cured*" by application of the stick of caustic to the mouth of the womb, followed very soon by dropsy of the legs and feet, and many other cases I need not detail. For these cases, in numbers of them I could do no good. They were "*cured*" incurably by the caustic applications. In none of the cases I have specified was there an instance where the derangement appearing after the counter-irritating treatment had previously been exhibited. On what principle, then, am I to account for those appearances but on that of metastasis, or change of location? And if this is the fact, then the physician who will impose on the confidence of his patient by subjecting her to such fatal liabilities, deserves general execration. Now, I do not deny that the uterus and its appendages exhibit phases of disease that are incurable, and in most cases that are hard to cure by hydropathy. But this I do affirm, that hydropathy, applied with the least propriety, will not operate metastasis of a disease. If under *its* appliance, a woman recovers from uterine derangement, she is not only well at *that* point, but greatly better in all those organs or functions which have suffered by sympathy. And is this nothing? It may take longer or less time to "get well," but not longer than to "get sick," for the latter process may have been going on for years. She may have indulged in sexual excess, and so have predisposed the organ to take on a morbid state.

* Persons know but very little of the extent to which adulteration of drugs is carried. In many instances in the shops caustic potash is sold for nitrate of silver, or what is commonly called lunar caustic; and caustic potash would be a pretty article to introduce into the mouth of the uterus, to cure chronic inflammation.

She may have suffered from ill-managed parturition, she may have taken powerful cathartics for costive bowels, or diuretics for the kidneys and bladder, and so have destroyed the health of their mucous membranes, and forced the uterus to a diseased state by sympathy. How can she expect to "get well" by magic.

Dysmenorrhœic, or painfully menstruating cases, under water treatment at the Glen, range from three to eighteen months to cure them, depending very materially on the extent and virulence of the local affection, the amount of drug poison in the system, and the degree to which other organs have become involved. But this is not discreditable to hydropathy, for the reasons—first, many of those which are treated have tried drugging *more* than eighteen months; second, the water treatment *cures* them after the drug doctors have abandoned them. I am not unwilling to assert, as my conviction, that any woman making intelligent application of the water treatment, will find such effects as shall cause her to rejoice, unless organic disease has set in.

MENORRHAGIA.

This term means *profuse* menstruation, a thing not uncommon with females, and, for the most part, in my opinion, not indicative of any disease of the uterus itself. It is not caused by tubercles or inflammation of the lining, or enlargement of the body or neck of that organ. It is not, critically speaking, a *menstrual* flow, for it comes on irregularly, and the blood in its appearance is somewhat different from the monthly flux. It is not commonly seen in girls or women whose general health is good, but in persons of dyspeptic habit, and who have inherited disease, or who are at least *tainted*. From an extensive observation of its symptoms and signs, I am disposed to regard it as *critical* in its nature. An effort of the system to carry off morbid matter, as are bleeding piles. I judge so from the following considerations: Women who suffer from it will usually be found to have other organs of importance in the animal economy greatly at fault. Instance: The skin will be dry, shining, flabby, and of the color of chalk; the stomach will be weak, subject to flatulence, and at times greatly given to acidity, and occasionally to acute pain; the bowels torpid, sometimes no evaculatory process being had for days; the liver inactive and enlarged; the kidneys tender on pressure from without; the bladder irritated at the neck; the urethral mucous membrane inflamed; the urine acrid, and burning the membrane in its passage; the heart will beat irregularly, and the lungs sensitive, and all of them greatly aggravated during the periods of suspension, and greatly relieved as soon as the flow comes on. In the cases I have had to treat, I have proceeded on the theory that imperfect action of the other organs throws on to the uterus greatly increased labor, and that in default of all other outlet for morbid material, the acrid substance was retained in the blood, and passed from the system by means of

the uterus. Whether the theory is right or wrong, the water treatment, as administered by us at Glen Haven, has been very gratifying to our patients. I will give one case as unpleasant in its aspect as any I have had. A lady visited my institution, and reported herself as having weekly or fortnightly menstruation, for the most part painless, but very profuse, amounting as often as one time in six well-nigh to hemorrhage. She pronounced herself dyspeptic, with the variety of ailments usually seen in dyspeptics. Skin dry, glassy, and dead; very costive; urinating little, and coughing and raising phlegm. She was thin in flesh and very weak, though large in frame, and originally weighed over an hundred and forty pounds. She had "tried every thing but water, and the doctors gave her up." I put her under treatment gentle and kind, and the first indication I saw of improvement was in the urine. Next came the bowels, then the skin, and it was curious to see how renovation of these controlled her *flux*. It gradually decreased in quantity, then came at greater intervals, then, when digestion, assimilation, and secretion took character, it ceased altogether for three months, during which time she gained flesh rapidly, and when her *menses* came on she was in fine health, and has been so ever since. She is a walking wonder to her neighbors, and an astonishment to the drug-givers.

PROLAPSUS UTERI.

By this is meant "FALLING OF THE WOMB." This organ is placed in the pelvic cavity, and is supported by ligaments. They are called lateral and round ligaments. In its natural state it is not large, and not prone to disease. But within the last fifteen or twenty years uterine affections have come to the notice of unprofessional people, and the list of those troubled with some one or other phase of uterine derangement has greatly increased. A portion of this may, perhaps, be ascribed to the tendency to be fashionable, even in the kind of ailment one has; for sickness has its votaries, and they must have their fashions. It was the fashion twenty years since for girls to have *spinal* disease, but few have it now, and these really have it. However, allowing as much margin as one pleases for fashion, or the desire to be sick oneself with the ills that others have, there is yet left room for an amount of morbid uterine condition sufficient to alarm the man who feels pride in human physical beauty. All is not, by any means, *prolapsus* that is called by that name. But the name is not attached to other than *unhealthy* conditions of the reproductive organs. Inflammation of the neck of the womb, of the body of the organ, ulceration or cancerous growth, disease of the mucous membrane of the vagina, disease of the ovaries, disease of the rectum, of the kidneys, of the bladder, of the urethra, and disease of the cœcum, have, by different women, been represented to me as prolapsus, and what is worse, they affirmed that the difficulty was so pronounced by medical men. It is not

surprising that it should be so. Women are educated to attach great importance to the functions of this organ. As I said elsewhere, they are interfered with by their mothers at the earliest opportunity, and are taught wild and foolish notions about themselves. They grow into a dread of difficulties in that department of their organism, and yet remain greatly ignorant of where the danger lies. They are not usually intelligent enough to make discriminations between phases of disease, and thus they adopt a general term which is expressive, which term is *PROLAPSUS*. Physicians generally have small opportunities for observation, and so themselves are unable to make nice distinctions, except such as they find in books, and which they cannot well verify or disprove.

It is worthy of notice, that while disease of the vagina, or of the neck of the womb, or any other morbid condition of the uterus or other organs alluded to, is not prolapsus, either of them may tend strongly to produce it. So that to neglect any derangement of an organ in juxtaposition to the womb is to incur great risk of establishing disorder of it. Uterine difficulties of some sort are so common, and so strongly in general features simulate prolapsus, that when a case purporting to be falling of the womb is presented me, unless the indications are unmistakable, I assume that the person misapprehends her case, and in more than half the cases, I find ultimately that I am right in the assumption, for, when my wife proceeds to make her examinations, no prolapsus is found, but vaginal irritability, inflammation of the neck of the womb, of the "meatus urinarius" or entrance of the tube leading to the bladder, and of the bladder itself.

To show how easily one may mistake another difficulty for prolapsus, I will state a case. A lady came five hundred miles to visit me, and put herself under the care of my wife and self. She had, as she said, *prolapsus*. I went into a detailed examination of the case. She complained of pain in the small of the back, dragging pains in front over the pubis, weariness of limb, heat of the scalp,* cold feet and hands, costiveness, inability to walk, at times great despondency succeeded by high animal spirits. Do not all these answer pretty well to those usually indicated by falling of the womb? But I had not quite finished my questions. I asked her how she urinated; she said, "With pain." I asked how frequently; she said, "Say forty to fifty times in twenty-four hours." The matter was settled in my mind. I said, "You have no falling of the womb." "Why, doctor! you must be mistaken; our most skillful physician says I have it." "Did he ever make a specular examination?" "No." "Allow me, then, to maintain my opinion, and I shall hope to have you on my side by-and-by." "What, then, is it that ails me?" "It is irritable bladder. Originally it was inactivity of the skin and irritated mucous membrane of the stomach. You have, at some time, debauched in eating and drinking, have neg-

* Hardly a case of prolapsus can be found where heat of the coronal region is not an accompaniment, though the same indication is common to other forms of disease.

leated to keep the skin healthy and vigorous, and by so doing brought on costiveness, forced the kidneys to do too much labor, and thus have transferred the difficulty, if not entirely, yet mainly, to the bladder. The uterus is subordinately affected as *yet*, and I shall give only decent heed to its clamors." On further inquiry I learned that she had slight leucorrhoea; so I took that into the account, and prescribed two vaginal injections per day of water, at mild temperature, so as to avoid violent reactions, and then paid no attention to the so-called prolapsus. But I went to work at the skin and bowels. I encouraged the skin to great action, and by sympathy with the skin, and as far as I could by injections up the rectum and the free use of water drinking, I restored tone to the mucous lining of the stomach, bowels, bladder, etc. In four weeks she urinated only half as often as when she came, and in twelve weeks was perfectly regular in her evacuations of that fluid. Her pains were all gone, her spirits and strength had returned, she could walk ten miles in a day with ease, and left behind her, for my wife and self, her best blessings. She had been in the hands of medical men for two years, and had employed no less than six different physicians. So much for this case. It is one of many where the same misapprehension has arisen in the minds of persons and their advisers, leading to false, useless, and sometimes injurious practice.

Prolapsus may arise from various causes. It is more common among married than unmarried women. The latter have inflammation of the neck of the womb, or of the vaginal membrane, but prolapsus is *not common* with them. But with women having husbands it is *not uncommon*. In instances I could quote, women have regained their health by journeying and visiting while their husbands remained at home. Men and women have yet to learn that conjugal love has its limits, beyond which disease holds sway. As there are so many points of difference existing in those females who have prolapsus, which one is bound to note and give more or less weight to in prescribing treatment, I can only say, that I shall be pleased to give to any woman who may apply to me, stating her case minutely, all the knowledge I can of my mode of treating the disease, free of charge, *save postage*. Here I can only advise what a woman should *not* do.

First. She should not take medicines internally.

Second. She should not submit to the applications of caustics in the external or internal surfaces of the uterus.

Third. She should never wear pessaries, neither gold, silver, galvanized wire, gutta serena, India rubber, or prepared sponge. All these irritate the organ, detain the fluids that exude from its serous or mucous coats, destroy the contractility of the vagina, and often produce prolapsus of it, thus aggravating the disease for which the pessary is worn.

Fourth. She should avoid long skirts hanging on the hips.

Fifth. She should forego all sexual excitement.

Sixth. She should avoid the labors of the kitchen, and the luxuries and languor of the nursery.

Seventh. She should forego "supporters," "braces," etc., which cost her at least fifty times what they do their makers, and which only injure her ultimately, by breaking down the natural supporters—the abdominal muscles—and thus let the intestines crowd the uterus out of place. These negative influences will be of service to her, and in cases of *simple* falling of the organ of recent date, will, with *mild water treatment*, restore vigor to the system, so that the uterus will resume its position. In almost all cases of chronic character it is not prolapsus simply, but prolapsus complicated with other affections of the womb or organs in close correspondence, that the physician has to deal with. In such cases the sufferer, to get well, must have the consecration of a martyr. She must not only cherish courage but patience, for time as well as skill is needed to bring back health.

CHILD-BEARING

This is not a disease but a natural process, though it is often productive of disease. To be the medium of introducing a new inhabitant to our sphere is no small mission. It is a sad reflection one has to entertain, that men and women have no higher conception of their responsibilities in the matter. I have no space for moralizing, were I disposed to do so, so I must confine myself to the consideration of one or two points. From time immemorial it has been considered that to be a mother was fraught with suffering, if not with danger. This is a mistake. Nature is gentle and generous, and as a nurse, is holy. She, in her arrangements, would not make an office, the most important of any she imposes on woman, an irksome, unpleasant office. Her ways are ways of pleasantness. She has affixed no curse. The curse is self-imposed. In its place a blessing can be had by acting wisely.

First. Let no woman have children who has not good physical frame. This is indispensable. "Narrow-hipped women" cannot bear children easily. This is good reason why they should not have them. The laws of all countries excuse a man with the forefinger of his right hand maimed from military duty. Such maiming is evidence of his unfitness. A woman with crooked spine and narrow pelvis is unfit to have children.

Second. Let no woman have children who is hereditarily diseased. One of two results will follow. Either the poison will take active form in her or in her child. If in her, it will link itself with the reproductive system, and she will find herself a great sufferer, perhaps a victim in early life. If it develops in the child, she is haunted with the thought that she poisoned her babe before it was born.

Third. Let no woman have children who cannot find time to make herself intelligent of the laws of health, and who cannot forego all violations of them by drinking, or eating, or dress, or exposure. Otherwise the curse will cling to her, and "in sorrow will she bring forth." But let her have good frame, untainted blood, healthy reproductive powers, and profound reverence for life's laws, and child-bearing will be a task she will not dread. My profession has given me ample opportunity to test the hygienic virtue of water in pregnancy, and few women will have hard labor if they will pursue the following course:

As soon as they are assured that they are pregnant, let them wear the wet bandage over the abdomen at night and during most of the day, and wet compresses on the breasts as they begin to swell. At 10 A. M. and at 9 P. M. let them take sitz-baths at 80 degrees for 20 minutes, and wet sheets on rising in the morning at 85 degrees. The bowels must be kept open by light diet and injections, and in the intervals of nausea out-of-door exercises should be had plentifully. When the whole system feels feverish a short pack, with the

stripping sheet after it, will be grateful. Let this or similar treatment be kept up till the hour of travail. Its effects will be seen. As I wish to give my hypotheses and arguments weight with my readers, I give an extract of a letter from a lady, who finding herself in a state of maternity, became much alarmed, and consulted me. She is a woman of high character and standing, and previous to her marriage was well known in New York city and the interior of this state. I wish I were at liberty to give her name, but I am not.

She is of a family whose idiosyncrasy is peculiar. In the daughters it exhibited itself only after child-bearing, when complete prostration ensued, and continued more or less severely for months. Each girl, on the birth of a child, was afflicted in this way. It was usually from four to six months before they recovered so as to take charge of their households. The doctors gave tonics, but to no purpose, and the peculiarity was considered omnipotent. This lady was the feeblest of the family, and her best friends advised her never to marry. But love is stronger than prudence, and she united her fortunes to a gentleman worthy of her, and within a year found herself on the highway of motherhood. She was in despair. Of small frame, high nervous system, narrow pelvis, "she felt," she said, "that she was doomed." I said to her, "No; you can be saved; call in your husband." He came, and I said, "On one condition I will take your wife's case in hand and pledge her safe delivery, God willing." "Name it," said the man. "It is, that you shall promise me that she has ample help in her house, of the first quality, and that you will provide ample means for her exercise daily out of doors, and that she promises me that she will follow my prescriptions to the last iota." "We promise," said they. I made a prescription, and they left me. During the winter and spring she often wrote me and I answered her; she following the treatment as I ordered it, and on the 10th June, 1851, I received a letter, of which the following is an extract:

"Our 'cold water baby' was born on Friday at 4 P. M., two hours before the arrival of your friend Dr. D., to whom, by your advice, I had committed my case. He was detained two hours by other engagements, so that I had only my husband and the attendants, and NATURE, who did the work. I understand now what you hydropathic doctors mean by NATURE. The baby weighed 9 5-16 pounds, is plump, rosy, and well-behaved. I have had the sole charge of her since her birth, and give her invariably two baths a day. She is a real little water bird. I consider my case one of the greatest triumphs of the Water-Cure practice in pregnancy and childbirth, as I have gotten through so much better than any of my sisters or friends (who were even so much healthier than I am) have ever done. I cannot properly call my sickness *confinement*, as I was not confined to my room at all. I attended church the sabbath preceding, and but one succeeding her birth; sat up and sewed and wrote letters when she was two days old; rode and walked about when she was four and five days old, and THE DAY THAT SHE WAS A WEEK OLD carried her in my arms all over the fields to gather greens for dinner, and have kept up my perambulations ever since. To you, dear doctor, do I feel greatly indebted for the timely counsel you gave me, and I know that I cannot better or more acceptably repay your kindness than by striving to aid the great and good work in which you are engaged, and in promulgating the simple and powerful truths of the glorious practice you are successfully promoting. I sometimes wish I had a trumpet-tongue to proclaim to suffering woman the world over the virtues and benefits of the Water-Cure practice, and its great efficacy in removing the CURSE we have so long been accustomed to consider as unavoidably and irrevocably entailed on our sex. I hope you may have many renovated human beings as "scals of your ministry."

There is one more suggestion I wish to make. It is, that between the births of children there should be, at the very *least* calculation, three full years. This is necessary for the health of the mother and the children. It is little time enough, under the most favorable conditions, for the system to take up its ordinary type of being. The present fashion is heathenish, and marks great want of refinement in parents. Go into the majority of families, and you will find the children's ages only two years apart. How brutish. It ruins the mother, stripping her of the charms that in the girl were so necessary and in the wife are so becoming. She rapidly grows old under this constant taxation, and

when there should be found elasticity of soul and agility of step, exhaustion of spirit and premature old age are her dowry.

The period of pregnancy is nine months. That of nursing should, in healthy mothers, always extend to one year, oftener to fifteen months. At the least calculation there are twenty-one months, at the greatest calculation twenty-four months, that the nutritive energies have to support the mother and child. This draft is extraordinary, and is demonstrated to be so by the universal fact among all the animal creation who bring forth and suckle young, that while doing it they lose flesh. The demand is greater than the supply. After such an effort, the system wants full time to recuperate. It must have it or fail. But when two years only intervene in the birth of children, the mother has *treble* duty to do. She must find nutrition for herself and one child the whole time, and for herself and two children—one on the breast and one under her bosom—for nine months of the time. Now, all this is devilish—forgive the word on account of its truthful expressiveness—for no husband has a right to deface God's image in this way, and take a blooming girl, full of grace and life, and in a few years turn her into a sallow, sunken-eyed, toothless old woman. But when to this is added the exhaustion of the nervous system from hard work in the kitchen, the wash-room, the cheese-room, or the nursery, it is wonderful that mothers live as long as they do, and that their children are as healthy as they are. But I must close.

My justification for writing what I have is this: What I have said, *needed* to be said, and others did not say it. So I have spoken. I love my fellows too well to keep my thoughts shut within me when I know there is need for utterance, and I cherish for myself too high respect to tell the truth ambiguously, when it is evident that its salutariness is in its plainness. Men and women are suffering for want of knowledge, boys and girls are training themselves and being trained for early graves, physicians are silent and ministers ignorant, the press muzzled and the church spell-bound, while God's justice, standing in life's broad avenue, smites the people with great slaughter for their contempt of His law, and their commingling truth and falsehood. What I have said I believe, and my belief is my life.

NOTE.—On page 28-9, the reader will find directions for taking baths for the treatment of involuntary emissions. The *time* prescribed for those baths was predicated on the fact that the patient ate but two meals a day—at 7 A.M. and 3 P.M. This explanation being omitted in its appropriate place, is inserted here.

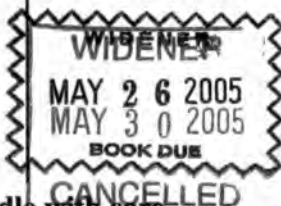
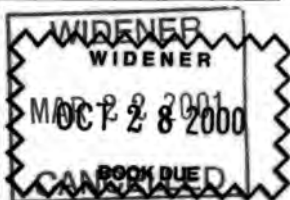


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